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# CERTAINE Considerations tou- ching the better pa- cification and *Edification of the* Church of England:

Dedicated to his most Excellent  
Maieſtie.

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Roberts.



Bacon (2.)

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GERMANIA  
COUNTRIES OF THE  
CHURCH OF ENGLAND

Department of the Army - Executive Summary

July 20 1907  
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M D C X L I  
C E R T A I N E  
C O N S I D E R A T I O N S  
touching the better pacification,  
and *Edification of the Church of*  
England: Dedicated to his most ex-  
cellent Maiesie.



He Vnitie of your Church,  
(Excellent Soneraigne) is a  
thinge no lesse precious,  
than the Vnion of your  
Kingdomes, being both  
Works wherein your hap-  
pinesse may contend with  
your worthinesse. Hauing  
therefore presumed not without your Maiesties  
gracious acceptation, to say somewhat of the one,  
I am the more encouraged not to bee silent in the  
other; the rather, because it is an Argument that I  
haue trauelled heretofore: But *Salomon commen-*

## *Certaine Considerations touching*

deþ a word spoken in sealon ; and as our Sauiour  
(speaking of the discerning of seasons) faith, *When  
you see a cloud rising in the West, you say it wilbe a shoure:*  
So your Maiestie, rising to this Monarchie in the  
West parts of the World, doth promise a sweete  
and fruitfull showre of many blessings vpon this  
Church and Common-wealthe, a showre of that  
influence, as the verie first dewes and drops there-  
of, haue alreadie layed the stormes and windes  
throughout Christendome , reducing the verie  
face of *Europe*, to a more peaceable and amiable  
Countenance. But to the purpose.

It is verie true that these Ecclesiasticall matters,  
are things not properly appertaining to my pro-  
fession, which I was not so inconsiderate, but to  
objeþ to my selfe: but finding that it is many times  
seen, that a man that standeth off, and somewhat  
remooued from a plot of ground , doth better  
suruay it and discouer it, than those which are vp-  
pon it, I thought it not impossible, but that I as a  
looker on , might cast mine eies vpon some things  
which the Actors themselues, (especially some be-  
ing interessed, some led and addicted, some decla-  
red and ingaged) did not, or would not see ; And  
that knowing in my conscience, whereto God  
beareth witnesse, that the thinges which I shall  
speake, spring out of no vaine of popularitie, often-  
tation, desire of noueltie, parcialitie to either side,  
disposition to intermeddle, or any the like Leuen,  
I may

I may conceiue hope, that what I want in depth of judgment, may be counteruailed in simplicitie, and sinceritie of affection. But of all thinges, this did most animate me, that I found in these opinions of mine, (which I haue long held and embrased, as may appeare by that which I haue many yeres since written of them, according to the proportion neuerthelesse of my weakenesse) a consent and conformitie with that which your Majestie hath published, of your owne most Christian, most wise and moderate sence in these causes : wherein you haue well expressed to the World, that there is infused in your sacred breſt from God, that hyc principle and position of Gouernment, *That you ever hold the whole more deere, than any part.*

For who feeth not, that many are affected and giue opinion in these matters, as if they had not so much a desire to purge the euill from the good, as to countenance and protect the euill by the good. Others speake as if their scope were onely to set forth what is good, and not to ſeeke forth what is poſſible, which is to wiſh and not to propound. Others proceed, as if they had rather a minde of remouing, than of reforming. But howſoever either ſide as men, though excellent men ſhall run into extremities, yet your Majestie, as a moſt wiſe, equall, and christian Moderator, is diſpoſed to find out the golden mediocritie, in the eſtablishment of that which is ſound, and in the reparation of that

## *Certaine Considerations touching*

which is corrupt and decayed. To your princely judgement then I doe in all humblenesse, submit whatsoeuer I shall propound, offering the same but as a mite into the Treasurie of your wisdome? For as the Astronomers do wel obserue, that when three of the superiour Lightes doe meeet in coniunction, it bringeth forth some admirable effects: so there being joyned in your Majestie the light of Nature, the light of Learning, and aboue all the Light of Gods holy spirit, it cannot be but your government must be as a happie constellation ouer the States of your Kingdomes. Neither is there wanting to your Majestie that fourth Light, which though it be but a borrowed Light, yet is of singuler efficacie and moment added to the rest, which is the Light of a most wise, and well compounded Counsaile, to whose honourable and graue wisedomes I doe likewise submitte whatsoeuer I shall say: Hoping that I shall not neede to make protestation of my mind and opinion, that vntill your Majestie doth otherwise determine and order, all actuall and full obedience is to be giuen to Ecclesiasticall jurisdiction, as it now stands, and when your Majestie hath determined and ordered, that euery good Subiect ought to rest satisfied, and apply his obedience to your Majesties Lawes, Ordinances, and Royall commaundements. Nor of the dislike I haue of all immodest bitterness, peremptorie presumption, popular handling, and other courses tending

tending rather to rumour and impression in the vulgar sort, than to likely-hood of effect, ioyned with obseruation of dutie.

But before I enter into the pointes controverced, I thinke good to remoue (if it may be) two opinions, which do directly confront and oppone to reformation, the one bringing it to a nullitie, and the other to an impossibilitie. The first is, *That it is against good policie to innouate any thing in Church masters.* The other, *That all reformatiōn must be after one Plat forme.*

For the first of these, it is excellently fayd by the Prophet, *Stare super vias antiquas, & videte quānam sit via recta & vera, & ambulare in ea.* So as he doth not say, *Stare super vias antiquas & ambulate in eis.* For it is true, that with all wise and moderate persons, custome and vsage obtaineth that reverencē, as it is sufficient matter to mooue them to make a stand, and to discouer and take a view, but it is no warrant to guide or conduct them a iust ground I say it is of deliberation, but not of direction. But on the other side, who knoweith not that time is truely compared to a stremē, that carrieth downe fresh and pure waters into that salt sea of corruption which enuironeth all humane actions? And therefore if man shall not by his industrie, vertue, and policie, as it were with the care rowe against the stremē and inclination of time, all institutions and ordinances be they never

## *Certaine Considerations touching*

so pure will corrupt and degenerate. But notwithstanding this matter cōmon-place-like, I would only aske, why the ciuill State, should be purged and restored by good and wholesome Lawes made every third or fourth yeare in Parliaments assembled, devising remedies as fast as time breedeth mischies, & contrariwise the Ecclesiasticall State should still continue vpon the dregs of time, and receive no alteration now for these fiftie and fortie yeares and more? If any man shall obiect, that if the like intermission had beeene vsed in Ciuitall causes also, the error had not beeene great. Surely, the wisedome of the Kingdome hath beeene otherwise in experience, for three hundred yeares space at the least. But if it be sayd to me, that there is a difference betweene Ciuitall causes and Ecclesiastical, they may as well tell me, that Churches and Chappells neede no reparations, though castles and houses doe; wheras commonly to speake truth, dilapidations of the inward and spirituall edifications of the Church of God are in all times as great, as the outward and materiall. Sure I am, that the very word and stile of Reformation vsed by our Sauiotir, *ab initio non sicut ita*, was applyed to Church-matters, and those of the highest nature concerning the Law moral. *odibit Amoris*  
*diu* Netterthesle he were both vntankefull and vnwise that would denie, but that the Church of England during the time of Queene Elizabeth of famous

# the Church of England.

famous memorie did flourish. If I should compare  
with forraigne churches, I would rather the com-  
parison should be in the vertues, then as some make  
in the defects; rather I say, as betweene the Vine  
& the Olive, which should be most fruitfull, & not  
as betweene the bryer & the thistle, which should  
be most vnprofitable. For that reuerence should  
be vsed to the Church which the good sonnes of  
Noah vied to their fathers nakednesse that is, as it  
were to goe backwards, and to helpe the defects  
thereof, and yet to dissemble them. And it is to be  
acknowledged, that scarcely any church since the  
Primitiue Church, yeelded in like manner of yeares  
and Latitude of Countrey, a greater number  
of excellent Preachers, Famous Writers, and  
graue Gouernours; but for the discipline and Or-  
ders of the Church, as many and the chiefest of  
them are very holy and good, so yet if Saint John  
were to indite an Epistole to the Church of England,  
as he did to them of Asia, it would sure haue the  
clause *Habeo aduersus te pauca*. And no more for  
this point, sauing that as an appendixe thereunto,  
it is not amisse to touch that obiection, which is  
made to the time and not to the matter, preten-  
ding that if Reformation were necessarie, yet it  
were not now seasonable at your Majesties first en-  
trance. Yet Hippocrates saith, *Si quid mouet a principe move*. And the wisedome of all examples doth  
shew, that the wisest Princes, as they haue euer  
been  
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## Certaine Considerations touching

been the most sparing in remouing or alteration  
of seruants and officers vpon their comming in-  
so for remouing of abuses and enormities, and  
for reforming of Lawes and the policie of their  
States, they haue chiefly sought to enable and  
commend their beginnings therewith, knowing  
that the first impression with people continueth  
long, and when mens mindes are most in expecta-  
tion and suspence, then are they best wrought and  
managed. And therefore it seemeth to me, that as  
the spring of nature, I meane the spring of the  
yeare, is the best time for purging and medicin-  
ing the naturall body; so the spring of Kingdoms,  
is the most proper season for the purging and rec-  
tifying of politique bodyes.

There remaineth yet an obiection rather of  
suspicition then of reason, and yet such as I thinke  
maketh a great impression in the mindes of very  
wise and well affected persons; which is, That if  
way be gauen to mutation, though it be in taking away ab-  
uses, yet it may so acquaint men with sweetnesse of  
change, as it will undermine the stabilitie even of that  
which is sound and good. This surely had beeene a  
good and true allegation in the ancient conten-  
tions and diuisions betweene the people and the  
Senate of Rome, wherethings were caried at the  
appetites of multitudes which can neuer keepe  
within the compasse of any moderation. But these  
things being with vs to haue an orderly passage  
vnder a King who hath a Royall power, & approued  
judge.

judgement, and knoweth as well the measure of things, as the nature of them, is surely a needlesse care. For they need not doubt, but your *Majestie* with the aduise of your *Councell*, wil discerne what things are intermingled like the tares amongst the wheat, which haue their rootes so inwrapped and mangled, as the one cannot be pulled vp without endangering the other, & what are mingled, but the chaffe & the corne, which needs but a fanne whist and seuer them. So much therefore for the first point of no reformation to be admitted at all.

For the 2. point, That there should be but one forme of *Discipline* in all churches, & that imposed by a necelsitie of a commandement & prescript out of the word of God: it is a matter Volumes haue bin compiled of, and therefore cannot receiue a brief redargution. Ifor my part do confess that in reading the scriptures, I could neuer find any such thing, but that God had left the like libertie to the church-government, as he hath done to the *Civile-government*, to be varied according to time & place and accidents, which neuertheles, his high & diuine prouidence doth order & dispose; for all civile gouernmēts are restrained from God vnto the generall grounds of lustice & maners, but the policies & formes of them are left free. So that *Mourches* & kingdoms, Senates & Seignories, popular states and comunalties, are all lawfull, & where they are planted ought to be maintained inviolate.

.ii.

## Certaine Considerations touching

Solikewise in church-maters, the substance of Doctrine is immutable , and so are the generall Rules of gouernments but for Rites and Ceremonies and for the particular Hierarchies, policies, and disciplines of churches, they be left at large. And therefore it is good we returne vnto the ancient bonds of vnitie, in the church of God, which was one *Faith*, one *Baptisme*, and not one *Hierarchie*, one *Discipline*, and that wee obserue the league of *Christians* as it is penned by our Sauiour *Christ* which is in substance of doctrine this, *Hee that is not with vs, is against vs*. But in things indifferent and but of circumstance, this, *Hee that is not against vs, is with vs*. In these things so as the generall rules be obserued that Christes Flocke be feds that there bee a succession in Byshops and Ministers, which are the Prophets of the New Testament, that there be a due & reverent vse of the power of the Keyess; that those that preach the Gospel, live of the Gospels; that all things tend to edification; that all things be done in order & with decencie, and the like; the rest is left to the holy wisedome and spirituall discretion of the master-builders and inferiour builders in Christes Church, as it is excellently alluded by that Father that noted that Christes garment was without seame, and yet the Churches garment was of diuers collours, and thereupon setteth downe for a Rule; *In ueste varietas sit scissura non sit.*

In which varietie neuerthelesse it is a safe and wise

## *the Church of England.*

14.

wise course to follow good examples and presidents. But then the rule of imitation and example, so consider not only which are the best, but which are the likest, as namely the gouernment of the Church, in the purest times of the first good Emperours that imbraced the *Faith*. For the times of persecution before temporall *Princes* received the *Faith*, as they were excellent times for doctrine and manners, so they be vnproper & vnlike examples of outward gouernment and policie. And so much for this point: now to the perticular points of contiouerries or rather of reformation.

### *Circumstances in the Gouernment of Byshops.*

First therefore for the Gouernment of Byshops, I for my part not preiudging the Presidents of other reformed Churches, doe hold it warranted by the word of God and by the practise of the ancient Church in the better times, and much more convenient for Kingdomes then parity of Ministers, and gouernment by Synodes. But then further it is to be considered, that the Church is not now to plant or build, but onely to bee pruned from corruptions and repaired, and restored in some decayes.

For it is worth the noting, that the Scripture saith,

## Certaine Considerations touching

sayth, *Translato Sacerdotio, necesse est ut & Legis fiat translatio.* It is not possible in respect of the great and neare sympathie betweene the State Civile, and the State Ecclesiasticall, to make so mayne an alteration in the *Church*, but it would haue a pernicious operation vpon the Kingdome; and therefore it is fit, that controuersie be in peace and silence.

But there betwixt two circumstances in the administration of Byshops, wherein I confesse I could neuer be satisfiyed. The one, *the sole exercise of their authoritie;* The other, *the Deputation of their authoritie.*

For the first, the Byshop giueth orders alone, excommunicateth alone, judgeth alone. This seemes to be a thing almost without example in gouernment, and therefore not vnlikely to haue crept in the degenerate and corrupt times. Wee see the greatest Kings and Monarchs haue their Counsels. There is no temporall Councell in *England* of the higher sort where the authoritie doth rest in one person. The Kings-bench, Common-pleas, and the Exchequer, are benches of a certen number of Judges. The Chauncellor of *England* hath an Affiance of 12. Maisters of the Chancerie. The Master of the Wards hath a councell of the Court; So hath the Chancellor of the Duchie. In the Exchequer Chamber, the *Lord Treasorer* is ioyned with the Chancellor and the Barrons; The Maisters of the Requests are euer more than one. The Justices of

of Assise are two. The *Lord Presidents* in the Marches and in the *North*, haue councells of diuers. The Starre-chamber is an assembly of the *Kings priuie Councell* aspersed with *Lords Spirituall* and *Temporall*. So as in all Courtes the principall person hath euer either *Colleagues* or *Affessors*.

The like is to bee found in other well gouerned Kingdomes abroad where the jurisdiction is yet more distributed, as in the Courtes of Parliament of *France*, and in other places. No man will denie, but the *Acts* that passe the *Bishops* jurisdiction, are of as great importance as those that passe the *Ciuile cours*; for mens soules are more precious then their bodyes or goods, & so are their good names. *Bishops* haue their infirmities, and haue no exception from that generall malediction which is pronounced against all men living, *Vae soli, nam si cecideris, &c.* Nay, we see that the first warrant in spirituall causes is directed to a number *Dei Ecclesie*, which is not so in temporall matters; And wee see that in generall causes of *Church-gouernment*, there are aswell Assemblies of all the *Clergie* in councells, as of the States in *Parliament*, whence should this sole exercise of jurisdiction come? Surely I doe suppose & I thinke vpon ground, that *ab initio non fuit ita*; and that the Deanes and chapters were counsels about the *Seas* and chaires of *Bishops* at the first, and were vnto them a *Presbiterie*, or *Consistorie*, and intermedled not onely in the disposing

## Certaine Considerations touching

of their reuenues & endowments, but much more  
in jurisdiction Ecclesiasticall. But it is probable,  
that the *Deane and Chapter* stooke close to the *Bishops* in matters of profit and the world, and would  
not loose their hold; but in matters of jurisdiction,  
(which they accounted but trouble & attendance)  
they suffered the *Bishop* to encroach and usurpe,  
and so the one continueth, & the other is lost. And  
we see that the *Bishop* of *Rome*, (*fas est & ab hoste  
doceri*,) and no question in that Church the first in-  
stitutions were excellent) performeth all Ecclesi-  
asticall jurisdiction as in *Consistorie*.

And whereof consisteth this *Consistorie*, but of  
the parish Priests of *Rome*, which terme theselues  
*Cardinals*, *a cardinibus mundi*, because the *Bishop*  
pretendeth to be vniuersall ouer the whole world.  
And herof againe we see diuers shadowes yet re-  
maining: As that the *Deane and Chapter*, *Pro forma*  
chooseth the *Bishop*, which is the highest point  
of jurisdiction. And that the *Bishop* when hee gi-  
ueth orders, if there be any Ministers casuallie pre-  
sent, calleth them to ioyne with him in imposition  
of hands, and some other particulars. And there-  
fore it seemes to me a thing reasonable and religi-  
ous, and according to the first institution, that *Bis-  
hops* in the greatest causes, & those which require  
a spiritual discerning, namely in ordayning, suspen-  
ding or depryuing Ministers in excommunication  
being restored to the true and proper use as shall  
bee

be afterwards touched, in sentencing the validitie  
of mariages, and legitimatis, in iudging causes  
criminous as symonie, incest, blasphemie & the like  
should not proceed sole & vnassisted, which point  
as I understand, is a Reformation that may be plan-  
ted *sine strepitu*, without any perturbation at all,  
and is a matter which will giue strength to the *By-  
shops*, countenance to the inferiour degrees of Pre-  
lates or Ministers, and the better yssue or procee-  
ding in those causes that shall passe.

And as I wish this strength giuen to the *Byshops*  
by Councell, so it is not vnworthy your *Maiesties*  
Royall consideration, whether you shall not think  
fit to giue strength to the general Councell of your  
*Clergie*, the *Convocation House*, which was then re-  
strained, when the state of the *Clergie* was thought  
a suspected part to the Kingdome in regard of  
their late homage to the *Byshop of Rome*, which  
state now will giue place to none in their loyaltie  
and deuotion to your *Maiestie*.

For the second point, which is the Deputa-  
tion of their Authoritie, I see no perfect and sure  
ground for that neither, being somewhat diffe-  
rent from the examples and rules of gouernment.  
The *Byshop* exerciseth his jurisdiction by his *Chau-  
telleor* and *Commissarie, Officiall &c.* We see in all  
Lawes in the world, Offices of confidence and skill  
cannot be put ouer nor exercised by deputie, ex-  
cept it be especially contained in the original grant,

## Certaine Considerations touching

and in that case it is dutifull. And for experience, there was never any Chauncellor of *England*, made a Deputie. There was never any judge in any Court, made a Deputie. The *Byshop* is a ludge, and of a high Nature, whence commeth it that hee should depute, considering that all trust and confidence as was said is personall & inherent, & can not or ought not to be transpoled? Surely in this againe *ab initio non fuit ita*, but it is probable, that *Byshops* when they gaue themselues too much to the glorie of the world, and became *Grandes* in Kingdomes, & great Councillors to Princes, then did they deleagre their proper jurisdiction as things of two inferiour a nature for their greatness; & then after the similitude and imitation of Kings and Countes Palatine, they would haue their Chancellors and judges.

But that example of Kings and Potentates giueth no good defence. For the reasons why Kings administer by their Judges, although themselues are supreame judges, are two. The one, because the Offices of Kings are for the most part of inheritance, and it is a Rule in all Lawes: *That Offices of inheritance, are rather matters that found in interest, then in confidence, forasmuch as they may fall vpon women, vpon Infants, vpon Lunatiqves and idiots, persons vncapable to execute judicature in person, and therefore such Offices by all Lawes might euer be exercised and administred by delegation.*

gation. The second reason is, because of the amplitude of their Jurisdiction, which is as great as either their birth-right from their Ancestors, or their sword-right from God, maketh it. And therefore if *Moses* that was Gouernour ouer no great people, and those collected together in a campe, and not scattered in Prouinces and cities, himselfe likewise of an extraordinarie spirit, was neuertheles not able to suffice and hold out in person to iudge the people, but did by the advise of *Iethro* approued from God, substitute Elders, & Judges; how much more other Kings and Princes?

There is a third Reason likewise, not much to the present purpose, and that is: That Kings either in respect of the Comon-wealth, or of the greatness of their owne Patrimonies, are vsually parties in suites, and then their judges stand indifferent between them and the subiect. But in the case of *Bishops*, none of these reasons hold. For first, their Office is elective and for life, and not patrimoniall or hereditary; an Office meerly of confidence, science, and qualification. And for the second reason, it is true that their jurisdiction is ample and spacious, and that their time is to bee diuided between the labours aswell in the word & doctrine, as in gouernment and jurisdiction. But yet I do not see, supposing the *Bishops* Courtes to bee vsed uncorruptly, and without any indirect course helde to multiply causes for gaine of fees, but that the

## *Certaine Considerations touching*

*Bysbop* might very wel for causes of moment, supply his judicall function in his owne person. For we see before our eyes, that one *Chauncellor of England* dispatcheth the suites in equitie of the whole Kingdom; which is not by reason of the excellencie of that rare honourable Person which now holdeth that place, but it was euer so, though more and lesse burdenous to the sutor, as the *Chauncellor* was more or lesse able to give dispatch. And if heed be taken to that which was said before, that the *Bysbop's* labour in the word must take vp a principall part of his time, so I may say againe, that matters of State haue euer taken vp most of the *Chauncellor's* time, hauing bin for the most part persons vp on whom the Kings of this Realme haue most relied for matters of Councell. And therefore there is no doubt, but the *Bysbop*, whose circuite is lesse ample, & the causes in nature not so multiplying, with the helpe of references & certificates to and frō fit persons for the better ripening of causes in their meane proceedings, & such ordinary helps incident to jurisdiction, may very well suffice his *Office*. But yet there is an other helpe, for the causes that come before him are thele, Tythes, Legacies and administrations, and other testamentary causes, causes Matrimoniall, accusations against Ministers tending to their suspension, depriuation or degrading, Symonie, Incontinencie, Heresie, blasphemie, breach, of Saboth, & other like causes of

of scandall. The first two of these in mine opinion differ from the rest, that is, Tythes & Testaments, for those be matters of profitē and in their nature temporall, though by a fauor and conniuence of the temporall jurisdiction, they haue been allowed & permitted to the *Courts Ecclesiasticall*; the one, to the end the *Clergie* might sue for that that was their sustentation, before their owne luges, & the other in a kind of pietie and Religion, which was thought incident to the performance of dead mens wils. And surely for these 2. the *BP.* in mine opiniō, may with leſſe danger discharge himselfe vpon his ordinarie judges. And I thinke likewise it will fall out that those ſutes are in the greatest number. But for the rest, which require a ſpiritual ſcience & diſcretion in reſpect of their nature, or of the scandal, it were reaſon in my opinion there were no audience giuen, but by the *BP.* himſelfe, he being alſo alſticed as was touched before; but it were neceſſarie alſo he were attended by his *Chancellor* or ſome others his Officers, being learned in the *Ciuile Law*, for his better iſtruction in points of formalitie, or the courses of the Court, which if it were done, thē were there leſſe uſe of the *Officialis Courts*; wherof there is now ſo much complaint. And cauſes of the naure aforesaid being only drawnen to the Audience of the *BP.* it would repreſle friuolous and powling ſutes, and giue a graue & incorrupt proceeding to ſuch cauſes as ſhalbe fit for the Courte.

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## Certaine Considerations touching

There is a third point also, not of jurisdiction, but of forme of proceeding, which may discerne Reformation; the rather because it is contrary to the Lawes and Customes of this Land and State, which though they doe not rule those proceedings, yet may they be aduised with for better direction, & that is, the oath *ex officio*, whereby men are inforced to accuse themselues, and that that is more, are sworne vnto Blanques, and not vnto accusations and charges declared. By the Lawes of *England*, no man is bound to accuse himselfe. In the highest cases of treason, torture is vsed for discouerie, and not for euidence. In capitall matters, no delinquents answere vpon othe is required, no not permittēd. In criminall matters not capitall, handled in the *Starre-Chamber*, and in causes of conscience handled in the *Chauncerie*, for the most part grounded vpon trust and secrelie, the oth of the partie is required. But how? Where there is an accusation & an Accusor, which we call bills of complaint, (from which the complainant cannot varie, & out of the cōpassle of the which the defendant may not bee examined) exhibited vnto the the Court, and by Proces notified vnto the defendant. But to examine a man vpon othe out of the insinuation of fame, or out of accusations secret and vndeclared, though it haue some countenance from the *Ciuile Law*, yet it is so opposite *ex diametro* to the fence and course of the *Common-Lawe*,

as

as it may well receive some limitation.

*Concerning the liturgie, the Cere-  
monies, and Subscription.*

For the *Liturgie*, great respect and heed would  
be taken, least by inuaighing against the dumbe  
Ministrie, due reuerence be not withdrawen  
from the *Liturgie*. For though the gift of preaching,  
be farre aboue that of reading, yet the action  
of the *Liturgie* is as high and holy as that of the  
*Sermon*. It is said, *Domus mea, domus orationis voca-  
bitur*, the house of prayer, not the house of prea-  
ching. And whereas the Apostle saith: *How shall  
men call upon him on whom they haue not beleueed?  
and how shall they beleue unless they heare? and how  
shall they heare without a Preacher?* It appeareth  
that as preaching is the more originall, so prayer  
is the more finall, as the difference is betweene the  
seede and the fruite, for the keeping of Gods Law  
is the fruite of the teaching of the Law, and *Pray-  
er*, or *Inuocation*, or *Divine seruice*, or *Liturgie* (for  
these be but varieties of termes) is the mediæ hal-  
lowing of the Name of God, and the principall  
worke of the first Table, and of the great Com-  
mandement of the Law of God. It is true that the  
preaching of the holy word of God, is the sowing  
of the seed, it is the lifting vp of the brasen serpent,

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## *Certaine Considerations touching*

the Ministrie of Faith and the ordinarie meanes of  
saluation, but yet it is good to take example , how  
that the best Actions of the worship of God may  
be extolled excessiuelly and superstitiouly. As the  
extolling of the Sacrament bred the superstition  
of the Masses; the extolling of the Liturgie & pray-  
ers, bred the superstition of the monasticall or-  
ders & oraifons; And so no doubt preaching like-  
wise may be magnifyed & extolled superstitiouly,  
as if al the whole body of Gods worship should be  
turned into an eare. So as none (as I suppose) of  
found judgement, will derogate frō the Liturgie,  
if the forme thereof be in all parts agreeable to the  
word of God, the example of the *Primitive Church*,  
& that holy decencie which *S.Paul* commendeth.  
And therfore first, that there be a set forme of prai-  
er, & that it be not left, either to an extemporall  
forme, or to an arbitrarie forme. Secondly, that it  
consist as wel of lawdes, hymnes, & thanksgiviunges,  
as of petitions, prayers and supplications. Thirdly,  
that the forme thereof be quickened with some  
shortnes ,and diuersities of prayers & hymnes and  
with some interchanges of the voyce of the peo-  
ple, aswel as of the voyce of the *Minister*. Fourthly,  
that it admit some distinctions of times and cōme-  
morations of Gods principall benefits, as well ge-  
nerall as particular. Fiftly, that prayers likewise be  
appropriated to seuerall necessities & occasions of  
the *Church*. Sixtly, that there be a forme likewise of  
words

words & Liturgie in the administration of the *Sa-*  
*craments*, and in the denouncing of the censures of  
the *Church*, and other holy actions & solemnities.  
These things I think wil not be much cōtrouerted.

But for the particular exceptions to the Litur-  
gie in forme as it now stands, I thinke diuerse of  
them allowing they were just, yet seeme they not  
to be waighty, otherwise then that nothing ought  
to be accounted light in matters of Religion & pi-  
etie, as the Heathen himselfe could say, *Etiam vul-  
tu sape laeditur pietas*. That the word *Priest* should  
not bee continued especially with offence, the  
word *Minister* being already made familiar. This  
may be layd that it is a good Rule in translation,  
neuer to confound that in one word in the transla-  
tion, which is precisely distinguisched in 2. words  
in the original, for doubt of æquiuocation and tra-  
ducing. And therefore seeing the word Πρεσβύτερος  
and ἱερος be alwayes distinquished in the originall,  
and the one vsed for a sacrificer, the other for a Mi-  
nister, the word *Priest* being made cōmon to both,  
whatsoeuer the deriuatiō be, yet in vse it confoun-  
deth the *Minister* with the *Sacrificer*. And for an ex-  
ample, of this kinde, I did euer allow the discre-  
tion and tendernes of the *Rhemish* translation in this  
Poynt, that finding in the originall the VVord  
ἀγάπη and neuer ἱερος, doe euer translate *Charitie*,  
and neuer *Loue*, because of the indifferencie and  
æquiuocation of the word with impure Loue.

## *Certaine Considerations touching*

Touching the Absolution, it is not vnworthie consideration whether it may not be thought vnproper and vnnecessarie, for there are but two sorts of Absolution, both supposing an obligation precedent: the one vpon an Excommunicatiōn, which is Religious and primitiue; the other vpon Confession and Pennance which is superstitious, or at leaste positiuē, and both particular, neither generall. Therefore since the one is taken away, and the other hath his proper case, what doth a generall absolution wherin there is neither Pennance nor excommunication precedent? For the *Church* neuer looseth, but where the *Church* hath bound. And surely, I may thinke, this at the first was allowed in a kinde of spirituall discretion, because the *Church* thought the people could not be suddenly weaned from their conceit of assyling, to which they had been so long accustomed.

For *Confirmation*, to my vnderstanding the state of the Question is, whether it bee not a matter mistaken and altered by time, and whether that be not now made a subsequent to *Baptisme*, which was indeed an inducement to the *Communion*. For whereas in the *Primitiue Church*, children were examined of their Faith before they were admitted to the *Communion*, time may feeme to haue turned it to referre as if it had been to receive a confirmation of their *Baptisme*.

For

For Priuate Baptisme, by Women or Laypersons, the best *Diuines* doe vtterly condemne it, and I heare it not generally defended, and I haue often maruelled that where the Booke in the Preface to publicke Baptisme, doth acknowledge that Baptisme in the practise of the *Primitiue Church*, was ~~omnpiuerſarie~~ and but at ſet and certayne times, which ſheweth that the *Primitiue Church* did not attribute ſo much to the Ceremonie, as they would breake an outward and generall order for it, the Booke ſhould afterwards allow of Priuate Baptisme, as if the Ceremonie were of that necessitie as the very Institution, which committed Baptisme onely to the Ministers, ſhould bee broken in regard of the ſuppoſed necessitie. And therefore this poynþ of all others, I thinke was but a *conceſſum propter duritiam cordis*.

For the forme of celebrating *Matrimonie*; the the Ring ſeemeth to many euēn of vulgar ſence and understanding, a Ceremonie not graue, ſpecially to be made, (as the words make it) the eſſentiall part of the action, beſides ſome other of the words are noted in ſpech to be not ſo decent & fit.

For *Musick in Churches*, That there ſhould bee ſinging of Psalmes and ſpirituall ſongs, is not denied, ſo the Question is *De modo*; wherein if a man will looke attentiuely into the order and obſeruance of it, it is eaſie to diſcern, betweene the wiſedom of the Institution, and the excedeſſe of the

## *Certaine Considerations touching*

late times. For first, there are no Songs or Verses sung by the Quire, which are not supposed, by continual vse, to be so familiar with the people as they haue them without booke, whereby the sound hurteth not the vnderstanding, and those which cannot read vpon the booke, are yet partakers of the sence & may follow it with their mind. So againe, after the reading of the Word of God, it was thought fit there should be some pawse, for holy meditation before they proceeded to the rest of the seruice; which pawse was thought fit to be filled rather with some graue sound, then with a still silence, which was the reason of the playing vpon the Organs after the Scriptures read. All which was decent and tending to edification. But then the curiositie of diuision and reports, and other figures of Musick, haue no affinity with the reasonable seruice of God, but were added in the more pompous times.

For the *Cap* and *Surplice*, since they be things in their nature indifferent, & yet by some held superflitious, & that the question is between science & conscience, it seemeth to fall within the cōpass of the *Apostles rule*, which is, that the stronger do descend & yeeld to the weaker. Onely, the difference is, that it wil be materially said, that the rule holds between priuate man, & priuate man, but not between the cōscience of a priuate man, & the order of a *Church*. But yet since the question at this time is of a tolleration, not by conniuerce which may incourage

incourage disobedience, but by Law which may give a liberty, it is good againe to be aduised, whether it fall not within the equity of the former rule. The rather because the silencing of Ministers by this occasion, is in this scarcity of good preachers, a punishment that lights vpon the people, as swell as vpon the partie. And for the *Subscription*, it seemeth to be in the nature of a confession, & therefore more proper to binde in the vnitie of *Faith*, & to be vrged rather for Articles of doctrine, then for Rites & ceremonies & points of outward gouernment. For howsoeuer politick considerations and reasons of State may require vuniformitie, yet christian & diuine grounds looke chiefly vpon vnitie.

*Touching a Preaching Ministrie.*

TO speake of a learned *Ministrie*, it is true, that the worthines of the *Pastors & Ministers* is of all other points of religion the most summarie; I do not say the greatest, but the most effectual towards all the rest. But herein to my vnderstanding, while men go on in Zeale to hasten this worke; they are not aware of as great or greater inconuenience then that which they seeke to remooue. For, while they inueigh against a dumbe *Ministrie*, they make too easie and too promiscuous an allowance of such as they account Preachers; ha-  
ving not respect inough to their learnings in o-  
ther Artes, which are hand-maydes to Diuini-  
tie, nor respect inough to the gift it selfe which  
many times is none at all, For God forbid that

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## *the Church of England.*

- every man that can take vnto himselfe boldnesse to speake an houre together in a *Church* vpon a *Text*, should bee admitted for a Preacher though hee meane never so well. I know there is a great latitude in gifts, and a great varietie in Auditories and Congregations, but yet so, as there is *aliquid infimum*, below which you ought not to descend. For you must rather leaue the *Arke* to shake, as it shall please God, then put vnworthy hands to hold it vp, and when we are in Gods Temple, wee are warned rather to put our hands vpon our mouth, then to offer the Sacrifice of fooles. And surely, it may be iustly thought, that amongst many causes of *Atheisme* which are miserably met in our Age, as Schismes and controuersies, prophane scoffing in holy matters and others, it is not the least that diuers do aduenture to handle the word of God, which are vnsit & vnworthy. And herein I would haue no man mistake mee, as if I did extoll curious and affected preaching, which is as much on the other side to be disliked, and breeds *Atheisme* and scandall as well as the other (for who would not be offended at one that comes into the pulpit, as if he came vpon the Stage, to play parts or prises?) neither on the other side, as if I would discourage any who hath any tollerable gift.

But vpon this point, I ground three considerations, whether it were not requisite to renew that good exercise which was practised in this *Church* some

some yeares, and afterwardes put downe, by order indeed from the Church in regard of some abuse thereof, inconuenient for those times, and yet against the aduise and opinion, of one of the greatest and grauest Prelates of this Land; and was commonly called *Prophecyng*; which was this: That the Ministers within a precinct, did meeke vpon a Weeke-day, in some principall Towne, where there was some auncient graue Minister, that was *President*, and an Auditorie admitted of Gentlemen, or other persons of leasure; then euery Minister successiuely, beginning with the yongest, did handle one and the same peece of Scripture, spending seuerally some quartet of an houre or better, and in the whole, some two hours; and so the Exercise being begunne and concluded with prayer, and the *President* giuing a Text for the next meeting; the Assembly was dissolved. And this was as I take it, a fort-night Exercise, which in my opinion was the best way to frame and traine up *Preachers* to handle the Word of God as it ought to be handled, that hath been practised. For wee see Orators haue their Declamations, Lawyers haue their mootes, Logicians their Sophisms, and euery practise of science hath an exercise of erudition and imitation, before men come to the life, only *Preaching* which is the worthiest, and wherein it is most danger to doe amiss, wanteth an introduction, and is even-

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land & thinges upon at the firste but unto his  
exercyse of his propagatione I would wryte  
him two addivins his owne hat after his  
exercyse wch is in some sorte publicke by  
hath immediatly in private mewstres of his  
ministres to givē hym myselfe especially ad mon  
by one his age & especially his old or beth  
the younger of any tyme he had passid in  
his exercyse in mattre or maner impud  
and vnycomly & in a word myggle mutually  
up a foyr adwyse instrumente somwhat or  
envoyageant as swaylē myselfe mynster for  
publicke reponysacion now to be be  
desirous . The other addivine hat I meane  
that his swame exerceyse were rytē in his  
trusthers for young dawnes before hym p  
assid to protege as well as in hym selfe  
romany for ministres for hym gave in for  
colliged an exerceyse called a roman glas ne  
rare in no degreē be so profitablie bony  
the foyrce of one man at one tym . And  
it be feareid hat it may be vngly to my  
ment spoyles for controuersied it is daily  
medayed by shme first propagatione hat  
matters of controuersie hondringe any way  
to hym selfe or dyscontents of hym selfe  
wch propagatione in regard hym selfe is abou to  
a greate p[ro]p[ri]etie gonfled out or mad orator  
cannot be affeured to shroud confusione

he is neylgherit men not remouement hym should be  
to more exact probation and examination of  
ministred namely that he 2þ p<sup>t</sup> doth not ordayne alone  
but by deysle and hym hat the auctorite gely orders of  
the church myght be receyved by hym not by app-  
pied ordayne ministred but at fowor fytty fyres  
in his yeara not ther called quatuor tempora  
not ar ther called Ember weekes it bunge hymself  
fitt to accompanie þe gyng & an even not generall  
fastinge and prayor and sommons and alle folke  
encrippis and his names likewyse of his fellygh-  
thowre ordayne were published þome dayes before  
þere ordynation to hym and exceptions myght be  
taken of myt rangemore the kynde recyd evante  
is that 2þ his rafe of þe xxiiij<sup>th</sup> of Englaund &  
þat wchere a compytacion is taken of all þe  
þorgan þyfis as allowinge hym vnioun of þis  
þt nowt to small and aduant and aayauer  
a compytacion to be taken of þe þyfis to god  
or bethir to be þyfis and þt þey hym  
þude accempt it fall out þat hym in many  
mowt regyded hym exhortis hym of newyntin  
wromefte myght be gide to one of þis remedie  
þt þey þat galvalitid myght be allowed  
þtterall 2þ þt can by remytation make  
þe þomifind more compytable or hym  
þt allowed þyfis to have a more

## *Certaine Considerations touching*

more generall charge to supply and serue by  
turne Parishes unfurnished: For that some churches  
should bee prouided of Pastors able to teach,  
and other wholly destitute, seemeth to mee to  
bee against the Communion of Saintes, and Chris-  
tians, and against the practise of the Primitive  
Church.

## *Touching the abuse of Excommunication.*

**E**xcommunication is the greatest judgement vpon  
the earth, being that which is ratified in  
Heauen, and being a precursorie or prela-  
rie judgement of Christ in the end of the world,  
and therefore for this to be vsed vreuerently, and  
to bee madē an ordinarie processe to lackie vp  
and dōwne for Fees, how can it bee without de-  
rogation to Gods honour, and making the power  
of the Keyes contemptible? I know very well the  
defence thereof, which hath no great force, That  
it yssues soorth not for the thing it selfe, but for  
the contrarie. I doe not denie but this judge-  
ment is as I saide before, of the nature of Gods  
judgment, of the which it is a modell: For as the  
judgement of God taketh hold vpon the least sin of  
the impenitent, so excommunication, may in case issue  
vpon the smallest offence, & in case not yssue vpon  
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*the Church of England.*

the greatest, but is this commynatys such a continuacie as *Excommunication* is now vied for? for the contumacie must be such, as the partie, as far as the eie and wisedome of the Church can discerne, standeth in state of reprobation and damnacion, as one that for that time seemeth given over to small impenitencie. Vpon this obleruation I ground two considerations. The one, that this censure bee restored to the true dignitie and vse therof, which is, that it proceed not but in causes of great waight, and that it be deereed not by any Deputie or substitute of the *Bishop*, but by the *Bishop* in persons and not by him alone, but by the *Bishop* assisted.

The other Consideration is, that in lieu thereof, there bee giuen to the Ecclesiasticall Courtes, some ordinary processe, with stich force and cōdition as appertaineth. That so the dignitie of so high a sentence being retained, and the necessitie of meane processe supplyed, the *Church* may bee indeed restored to the ancient vigor and splendor. To this purpose ioyned with some other holy and good purposcs, was there a Bill drawne in Parliament in the threē and twentie yeare of theaigne of the Queene deceased, which was the grauest Parliament that I haue knownen, and the Bill recommended by the grauest Counsellor of Estate in Parliament, though afterwards it was stayed by the Queenes speciall commandement, the nature of those times considered.

certayne considerations touching  
concerning the non residents and  
plurallities.

for non residents except it be mēt of mercer and  
absent it sheweth an abysme drawne out of no  
longer and stouter for hat men shoulde by boyl  
the flesh that they doe not feede upon the al  
ie wch they doo not shew to be hymyn heat, can  
gards resente mēt expense. And to exerce  
the office of a pastor in matter of word & doctrine  
by deposition is a hymyn not warranted us gat  
ben conveighed before. The question upon his poy  
son especially vryle upon his rales of excommunicati  
on excommunication wch I alle thynke shoulde not  
be sufficient & wch nat, for herespy of her  
lione let me speake that wch yo' shalke ydon  
and wch due contence towardes other peopules and  
yourselves wch ar by pastore poynted god f  
ould leuke that contendum wch excommunicati  
on shalbe to yor myghtyrouse & in the 2010þ  
families of yor lordis more a mēt wch  
yore yor lordis gave us a bonfire ym  
yore yor lordis shold be qualifid to gare hoo  
for als it shalbe wch excommunication shal  
not attend ame so in no wise neglected  
but angle yor god wch excommunicate shal be yore  
of god may exame or remembre that wch  
may followe of yor labors in any hymyn  
men to large a congregation so that it were  
unreasonable that yor maintenaunce shold gowen

## the church of England

generally proceede by their wifes labour to employ  
such typer as their wantinge in the office or dignitie  
and preuent not rayed not any exart ure of poole  
by wif and be left yester of wif foying attendante in  
ordinary wifpoough to be al for her mesenge  
they be of her best gife and fforfe maye be further  
encouraged & rewarded. And as for extraordinarie  
attendante ther maye veray well retayne her quare  
and countenance of hysse plants her duties at  
the messe and mordent herbut without dysbountement  
or non regadance in hysse payement & arys.  
Next for the rafe of intendant my fudges in hys  
wifh shewes it will more easly reme a descreas  
for fudges doe but fforfe and leade to hys practise  
of hysse fudges And therfore by hys selfe  
is moche prouinciall and small to be left a wifon  
for hys attending of hysse wif is plisborowen  
and fulminant fometyng to be agaynst pro-  
portion of hysselfe. My fudges do f. the best  
that they proceede a ryght wifle wif doe well the  
couple fudges wif hys practise, and doo  
not fforfe fudges altogethor and hys practise  
altogethor, And therfore they maye very well  
fudges at hys beneffit. Fyddle for hys  
rafe of extraordinarie attendante fforfe of  
hys selfe As y<sup>e</sup> bme payor be fforfe  
to a generall remeable or geare to a con-  
traction and althoys be amolding mon-  
eying wif, and bme fforfe to a remeable  
2153

## Certaine Considerations touching

wile for the case of necessitie, as in the particular  
of infirmitie of body and the like, no man will  
contradict, but their may bee some substitution  
for such a time. But the generall case of necessitie,  
is the case of *Pluralities*, the want of Pastors and  
insufficiencie of Livings considered. *Posita*, that  
a man doth faithfully and incessantly divide his la-  
bours between two Cures, which kinde of neces-  
sitie come now to speake of, in the handling of  
*Pluralities*.

For *Pluralities*, in case the number of able Mi-  
nisters were sufficient, and the value of the Bene-  
fices were sufficient, then *Pluralities* were in no  
sort tollerable. But wee must take heed we desire  
not contraries; For to desire that euery parish  
should bee furnished with a sufficient Preacher,  
and to desire that *Pluralities* bee forthwith taken  
. away, is to desire things contrary, considering de  
facto, there are not sufficient Preachers for every  
Parish; wherto adde likewise, that there is not suf-  
ficient living and maintenance in many parishes to  
maintaine a Preacher, and it makes the impossibili-  
tie yet much the greater. The remedies in re-  
rum natura are but three, *Vnion*, *Permutation*, and  
*Supply*. *Vnion*, of such Benefices as haue the Li-  
ving too small, & the parish not two great, and are  
adiacent. *Permutation*, to make Benefices more  
compatible men be ouer-ruled to some losse in  
changing a better for a neerer. *Supply*, by stipen-  
darie

Stipendary preachers to be rewarded w<sup>t</sup> some liberall  
stipend to supply ab t<sup>e</sup> to mayn<sup>r</sup> place ad art  
unfurnished of sufficient pastores to queene Elizabeth  
amongst other & o<sup>r</sup> Christian acts did directt statute  
of t<sup>e</sup> 30<sup>r</sup> in Lancast<sup>r</sup>: That w<sup>t</sup> y<sup>e</sup> concord of st<sup>e</sup>  
no<sup>r</sup> reason but reading ministeris ih<sup>e</sup> had cont<sup>e</sup>  
warded

Touchinge the provision for  
sufficient maintenance in y<sup>e</sup> same

Concerning Churche maintenance it is possib<sup>e</sup> to be per<sup>e</sup>  
rogat to kyng dedme, & what & in what positib<sup>e</sup> it is a  
constitucion of y<sup>e</sup> churche lande w<sup>t</sup> churche & maner  
landes cannot derogate t<sup>e</sup> he<sup>r</sup> of no<sup>r</sup> fode of y<sup>e</sup> churche  
w<sup>t</sup> lode of y<sup>e</sup> clercs, what fode not serued at y<sup>e</sup>  
alter<sup>r</sup> cont<sup>e</sup> lode at y<sup>e</sup> alter<sup>r</sup>, & w<sup>t</sup> dispensed by  
kyng hys selfe w<sup>t</sup> y<sup>e</sup> churche temporall, as w<sup>t</sup> it is  
alreadye an appendex & a reporton of churche mainte-  
nance be not meaneing nor notwithstanding, but shalbe  
& liberaall: God bryng t<sup>e</sup> all y<sup>e</sup> place & churche  
gods his goodcharon & he<sup>r</sup> be mayntained accorde-  
to kyng dedme & dyngs is a constitucion remane-  
& perpetuall: But as for y<sup>e</sup> benefices & pastore place  
particularity of y<sup>e</sup> churche maintenanc<sup>e</sup> for it cont<sup>e</sup>  
consist of tythes or lande or pence or moneie  
may make a question of pris<sup>e</sup> necessary agayne  
& trans<sup>e</sup> of t<sup>e</sup> churche de facto is nre t<sup>e</sup> spide<sup>r</sup> to  
want in y<sup>e</sup> same patrimony is confess<sup>e</sup>, for  
y<sup>e</sup> principall place namely y<sup>e</sup> Bis<sup>e</sup> Loppes bishope an-

in som p[ro]p[ri]etatem not sufficient & therfore inforted to  
be implored by the nation of reme dation bynges of  
them selfes perfitt & on yde of ne god report But  
as for y[our] bonfire & pasto & last it is to manifest  
many of the p[ro]p[ri]etates weake & penurie on the other  
sides & therfore was at yngre reason & of y[our] prabatice  
broughte w[th]e sufflctly her w[th]e lacke & is alsoe so  
apparent. But if we had longe tyme for abysse fault  
was in offord, & want recorachaste unto a gaine  
& it weare to be missed & ymproportioned weare  
returned to y[our] myre ab y[our] mestre & naturall  
indowme therof ab a tyme likewise no contente  
menb & judgments will not muche vary, alsoe & it is  
an ympossiblity to god either to require resump-  
tion or redempcion ab id y[our] land on the other sides  
for men are stado in them by y[our] h[er]cys of assurant  
of y[our] kingdome whiche act of y[our] lamente & y[our] baleynce  
of y[our] amonsteth mire above ten shillings to one  
restitutioone must needs of necessitie passe heire  
g[ra]nde heire and in y[our] ope y[our] g[ra]nde heire and intertayn  
by possession But of these thinges w[th]e are manifestly  
bounde to infirme & grounde some conclusion first  
by my owne opinion, & since I must confess (let  
me speake it w[th]e verendore,) & all y[our] lamente  
the ent y[our] 27<sup>th</sup> & 31<sup>th</sup> of King H[en]r[ic] 8. not gald away  
ymproportion, from y[our] eglise sent to me to stande in  
some sort obliquyous, & obliged to god in considerac

to doo sondesat for yo thynge to recompence patrimonoy  
herselfe to a compescemyt for sincro he dyde abdication  
Christe wife of a gret yere of her doomyt it weare  
reason why made her a compesent & oþerward her  
to haue þe myriachandis shold be onlywarded &  
cavide noþer possiblity nor reasone that po  
bility for yþ reason tounred, that reason bethas  
if it be tounred & if any other yþ self bethas  
it shold be a warded or a double wardage in somme  
þre yareys tretaynes alredy, & is a tyme mistaken  
for it must be remembred & ad þ realme gat by  
to yo thynge þe yþ realme gate taken & awayd again  
from yþ regne & gave hym to yþ kinge as hepe  
myght givd hem tentys þreafe, or myng þreafe, an  
þerefore gift being aborned it cannot god in  
descendance out wardage of þe þpetnall bondwyr  
men are bound to mayntayne gods ministres & do  
þt in example & dinsde godly & wel desposed  
fodds put in þre, who are content to myttas to þeir  
ministres libinges wylþe onys in land it be but a benc  
þt before god is a consydred þurþer & empes  
þondo not be more despoly & warded to an other in  
neweb of like valencie me þeink canot wylle de  
bote myȝtard of yþ amercient clayme of yþ quare  
þe invention of yþ first givene & againe þeran  
þey gave þe god in þalewacan betwond man  
man sondesat at yþ loss rate in regard of þe  
or clayme in consideracne before god but of þis  
þouching þe myntdnamen of god not þe mynt

to enter in into your complainty, or exhort but as some  
came to a fittertyme to have & in all humblenes  
e sincerenet of heart to the best of my understanding  
givon yo me this tributo of my carde & cogitacion in  
whib hys busynes soe greate sondinge to godly louyng  
god mea dit & ond of y board & welchare of yo state  
in somme ab & am yttly y roadd v y pax effete  
sches I could not need of mry & sonthe of ponall  
lances if y d' word of y spirit ware sett or edged  
by stv nothir dyming y authority & supressing y  
churche & coulde he therfore rendyng my humble  
nmission of alle & g' gave haw to go & mea tis most  
yngt widsome & agaynt most humble raving ypon  
for my error committed in thib writhing wth same  
weaknes of judgment wth suffred me to committ  
y lansd wch did not suffre me to diſord from y  
end wth my do boute & fervent ywyan to god y  
ab & o yare made yo mea & o conuerstion in  
bewyng of yo tvo kingdoms soe yon mayt be alſo  
ab a conuerſion in sonthe & knitt together toſt  
defortne in the agnew of god to reſeſe gethelyng  
yوار & now dwyngt diſcretion & committ yo mea  
awed yson & all yo dōinge.

Finis.

